Ahle Sunnah Wal Jammat Ahnaf (Ulama-E-Deoband)

Bismillah Irrehman Nir Raheem

Aameen Bil-Jahr Kehne Ke Dalaa'il Ka Ilmi Jayezah

OCTOBER 26, 2014 / SK AVAIZ HUSSAIN

Mutakallim-e-Islaam Hazrat Maulaana Ilyaas Ghumman (Daamat Barkaatuhumul Aaliyah) Ne Namaz Me Aameen Aahista Kehne Per Mustanad Dalaa'il Jama' Kiye Hain Aur Is Masla'h Ko Roz-e-Roshan Ki
Tarah Waazeh Farmaaya Ke Dalaa'il Ke A'itebaar Se Ahnaaf ka Mauqaf Nihaayat Mustanad Aur Mazboot Hai..

Chounke Maulana Muhtaram Ke Jama' Kardah Dalaa'il Jaha'n Ahnaf Ke Mauqaf Ko Saabit Karte Hain Wahi'n Per Firqa-e-Zaalah (Naam
Nihaad) Ahl-e-Hadees Per Sawaaliyah Nishaan Bhi Hain..

Isliye Janaab Zubair Ali Zai Saahab Ne Inka jawaab Dene Ki Thaani..

Zai Sahab Ke Jawaab Ki Haqeeqat Kya Hai.?
Aaiye Dekhte Hain Mandarjah Zail
Sutoor Me. Pehle Unke Dalaa'il Ko Zikr Karenge Phir BA'D ME INKA ILMI MUHAASBAH KARENGE…

DALEEL NO.1

"Sayyiduna Wa'il Bin Hujar (Raziallahu Anhu) Se Rivaayat Hai Ke Unhoney Huzoor (Sallallahu Alaihi Wa Sallam) Ke Peeche Namaaz Parhi To

Nabi (Sallallahu Alaihi Wa Sallam) Ne AAMEEN BIL-JAHR Kahi."
[[Sunan Abu Dawood,
Raqam# 933]]

DALEEL NO.2

Sayyiduna Wa'il Bin Hujar (Raziallahu Anhu) Se Rivaayat Hai Ke, Imaam Sufyan Sauri (Rahimahullah) Ki Sanad Se Rivaayat Hai Ke Nabi Kareem (Sallallahu Alaihi Wa Sallam) Ko GHAIRIL MAGHZOOBI ALAIHIM WALAZ-ZAALLEEN Parhte Suna To Aap (Sallallahu Alaihi Wa Sallam) Ne Aameen Kaha Aur Iske Saath Apni
Aawaaz Baland Ki.
[[Sunan
Tirmizi, Raqam# 248]]

Al-Jawaab:

Jawaaban Arz Karta Hoon Ke Aap (Sallallahu Alaihi Wa Sallam) Ka Ye Amal Ta'leem Ke Liye Tha Aap (Sallallahu Alaihi Wa Sallam) Ki Daaimi (Hameishah ki) Aadat Ye Na
Thi Kyon Ke In Dono Ke Raavi Hazrat Wa'il Bin Hujar (Raziallahu Anhu) Hain Aur Khud Hazrat Wa'il (Raziallahu Anhu) Farmaate Hain Ke Ye AMAL Ta'leem Dene Ke Liye Tha Ke Surah Fatihah Ke Ba'd Aameen Kehna Hai..

Chunanchah Muhaddis Abul Bashar Ad-Daulaabi (Rahimahullah) Isi Baat Ko Hazrat Wa'il Bin Hujar (Raziallahu Anhu) Ke Hawaale Se Apni Ma'roof Kitaab Me In Alfaaz Me Naqal Karte Hain..

"Rasoolullah (Sallallahu Alaihi Wa Sallam) Ne…….. GHAIRIL MAGHZOOBI ALAIHIM WALAZ-
ZAALLEEN Parha Aur AAMEEN Kehte Hue Apni Aawaaz Ko Kheencha Jaha'n Tak Main Samajhta Hoon Ke Un Ka Iraadah Humei'n Ta'leem Dena Tha."
[Kitab Al-Asma' Wa Al-
Kuna, Jild: 1/ Safhah: 442]

وَقَرَأَ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ
فَقَالَ : " آمِينَ " يَمُدُّ بِهَا صَوْتَهُ مَا أَرَاهُ
إِلا يُعَلِّمُنَا

Rasoolullah (Sallallaahu Alaihi Wa Sallam) Ki Daa'imi Sunnat Aahista Aameen Kehna Hai: Wa'il bin Hujar (Raziallahu Anhu) Ne Farmaaya: "Maine Rasoolullah (Sallallaahu Alaihi Wa Sallam) Ke Peeche Namaaz
Parhi, Jab Aap GHAIRIL MAGHZOOBI ALAIHIM WALAZ ZAALLEEN Per Pohnche To Aap (Sallallahu Alaihi Wa Sallam) Ne AAMEEN Kahi Aur Isme Aawaaz Ka Ikhfa' Kiya (Ya'ni Chhupaaya)."

[[Sunan
Darqutni, Kitaab: As-Salaah,
Baab: At-Taameen Fis-Salaah
Ba'd Faatihatul Kitaab]]

عَنْ وَائِلِ بْنِ حُجْرٍ , قَالَ : صَلَّيْتُ مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَسَمِعْتُهُ حِينَ قَالَ : غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلا الضَّالِّينَ , قَالَ : " آمِينَ " ,
وَأَخْفَى بِهَا صَوْتَهُ .

DALEEL NO. 3

Umme Hussain (Raziallahu Anha) Se Rivaayat Hai Ke, Unhoney Nabi Kareem (Sallallaahu Alaihi Wa Sallam) ko MAALIKI YAUMIDDEEN
Parhte Hue Suna Phir Aap (Sallallaahu Alaihi Wa Sallam) WALAZ-ZAALLEEN Tak Pohnche Aur Farmaaya AAMEEN.
[[Mu'ajjam Abi
Ya'la, Safah: 313]]

Al-Jawaab:

Jawaaban Guzaarish Hai Ke Ghair Muqallid Zubair Ali Zai Ka Is Hadees Se "AAMEEN BIL-JEHR" Par Istedlaal Karna Jaha'n Inki Kam-Fahmi, Kam-Aqli Ki Daleel Hai Wahi'n Tahqeeqi Taur Par Bhi Durust
Nahi Kyon Ke Is Hadees Me Sirf AAMEEN Ka Zikr Hai, Baland Aawaz Se Kehne Ka Nahi..

Neiz Ye Baat Bhi Yaad Rakhni Chaahiye Is Qism Ke Alfaaz Se "Jehar" Hargiz Saabit Nahi Hota Kyonke Agar Yahi Baat Hai To Phir Sana, Ta'ooz, Tasmiyah, Tasbeehaat-e-Rukoo' wa Sujood, Tamheed Aur Tashahhud Me Bhi Jehar Hona Chaahye Kyonke Raaviyaan-e-Hadees Bayaan Karte Hain Ke Aap (Sallallaahu Alaihi Wa Sallam) Namaaz Me Sana', Ta'ooz Tasmiyah Aur Tasbeehaat Wagherah Parha
Karte The Haalaanke Ye Cheezei'n Zubair Ali aur Firqa Ahl-e-Hadees Ke Haan Bhi Aahista Parhi Jaati Hain..

Ma'loom Hota Hai Ke Mehaz Kisi Cheez Ke Kehne Aur Parhne Se "JEHR" Saabit Nahi Hota…

DALEEL NO. 4

(Sahi Bukhari) Me Hai Ke "Aur Ata Bin Abi Rabaah (Rahimahullah) Ne Farmaaya: Aameen Dua' Hai Ibn-e-
Zubair (Raziallahu Anhu) aur Un Logo'n Ne Jo Un Ke Peechay The Aameen Kahi Ke Masjid Goonj Uthi."
[[Fathul

Baari, Jild: 2, Safah: 208;
Musannaf Abdur Razzaaq
Raqam# 2640]]

Al-Jawaab:

Is Hawaalay Se Main Chand Bato'n Ki Wizaahat Zaroori Samajhta Hoon. Pahli Baat To Ye Hai Ke, Hum Kahte Hain Ke GHAIR MUQALLID Zai Saahab.! Agar Muhaddiseen Aur Fuqaha' Ke Usoolo'n Ko Nahi Maante To Na Maane Lekin Kam-Az-Kam Apne Bayaan-Kardah Usoolo'n Ki
Paasdaari To Aap Ko Karni Chahiye.
GHAIR MUQALLID Zai Saahab.! Aap ne Apni Kitaab (Qiyaam-e-Ramazaan) Me Ek Usool Bayaan Farmaaya Hai Ke "BE-Sanad Baat Mardood Hoti Hai"
[[Qayaam-E-
Ramazaan, Safhah: 90]]

Yaha'n Bhi Imaam Bukhaari (Rahimahullah) Ne Sanad Bayaan Nahi Ki Balke Isko Tarjumatul Baab Me Laaye Hain. Ghair-Muqallid Zai Saahab ke Usool Ke Mutaabiq Chounke Sanad Bayaan Nahi ki Gayi Isliye Ye Baab Qabil-e-Hujjat Nahi Teharti..

Doosri Baat Ye Hai Ke Isko Is Nuqta-e-Nazar Se Bhi Agar Dekha Jaaye To Bhi Janaab GHAIR MUQALLID Saahab Ki Baat Bohat Kamzor Hai
KyonKe Ye Rivaayat ('an) Ibn Jurayj ('an) Ata' Ke Tareeq Se(Musannaf Abdur Razzaaq, Raqam# 2642) Me Moujood Hai. Is Sanad Ke Pehle Raavi Abdur Razzaaq (Rahimahullah)
hain..

Imaam Ibn-e-Hajar(Rahimahullah) Ne Apni Kitaab (Tabqaat Al-Mudalliseen) Me Inko Tabqa-e-Salaasah Ka MUDALLIS kaha Hai
[[Tabqaat Al-Mudalliseen li
Ibn Hajar, Safah: 69]]

Isi Tarah Janaab Marhoom Zubair Ali Zai Saahab Ne Bhi Apni Kitaab [[Al-Fathul Mubeen, Safah: 45]] Me Aur
BADIDUDDIN RASHIDI OF PEER JHANDA Ne [[Juz-e- Manzoom Safah: 89]] Me Balke [[Al-Hadees Shumarah No. 32, Safah: 13]] Par Abdul Razzaaq (Rahimahullah) Ko
Tabqa-e-Salaasah Ka "MUDALLIS" Maana Gaya Hai. . .

Khud Zubair Ali Zai Marhoom MUDALLIS Ki Rivaayat Ke Baare Me Likhte Hain: "Ghair-Saheehain Me
Mu'an'an Rivaayat Adam Mutaabiat Wa Adam Tasreeh Samaa' Ki Soorat Me Za'eef Aur Mardood Hoti Hai."
[[Tauzeeh Al-Ahkaam, Safah:
317]]

Kya Logic Hai Ghair-Muqallid Zubair Ali Zai Ka Ke Khud Ek Taraf Ghair-Saheehain (Ya'ni Sahih Bukhari wa Sahih Muslim Ke Alaawah Kitaabo'n Me) Mudallis Ki Rivaayat ko Za'eef Wa Mardood Kehte Hain Aur Matlab Parasti To Dekhye Ke Usi Mudallis Ki Hadees Se Istedlaal Bhi Kar Rahe Hain.!! Ghair-Muqallid Zubair Ali Ko Chahye Tha Ke Dalaa'il Dete Waqt Apne Usoolo'n Ko to Zehan Me Rakh Liya Karte Warna Ahl-e-Ilm Ki Majlis Me Sharmindgi Uthaani hi Padegi. Behr-e-haal Ghair-Muqallid Zai Ke Apne UsooL Ki Roshni Me Unki Peish-Kardah Hadees Za'eef Hai Aur QABIL-E-HUJJAT Nahi . . .

Is Rivaayat Me Doosra Raavi Abdul Malik Bin Abdul Azeez Bin Jurayj Al-Makki (AL-MASH'HOOR IBN JURAYJ) Hain. Ye Bhi Tabqa-e-Salaasah Ke Mudallis Hain.
[[Tabqaat Al-Mudalliseen li Ibn Hajar, Safah: 95]]

Khud Ghair-Muqalid Zai Ki Apni Taaleef [[Al-Fathul Mubeen, Safah: 55]] par Ye baat maujood hai. Jab Ke Ek Maqaam Per Ghair Muqallid Zai Tasreeh Karte Hain Ke: "IBN JURAYJ MASH'HOOR MUDALLIS HAIN" Aagey Likhte Hain: IBN JURAYJ KI YE RIVAAYAT "AN" SE HAI AUR AAM TAALIB-E-ILMO KO BHI PATA HAI KE GHAIR-SAHEEHAIN ME MUDALLIS KI "'AN" WAALI RIVAAYAT ZA'EEF HOTI HAI.
[[Al-Hadees Shumaarah No. 32, Safah: 15]]

Mazkoora Rivaayat Ghair Muqallideen Ko Koi Faydah Nahi Deti Kyonke (Sahih Bukhaari) Ke Is Asar Me "aman" Maazi Ka Seighah (Past Tense) Hai. Usool Ke Mutaabiq Is se Dawaam (Hameishgi) Saabit Nahi Hota..

DALEEL NO. 5

Sayyidah Aaishah (Raziallahu Anha) Se Rivaayat Hai Ke, Nabi (Sallallahu Alaihi Wa Sallam) Ne Farmaaya:
Yahoodiyo'n Ne Tumhaare Saath Kisi Cheez par Itna Hasad Nahi Kiya Jitna Salaam Aur Aameen Par Hasad Kiya..
[[Sunan Ibn-e-Majah; Sahih Ibne Khuzaymah]]

Al-Jawaab:

Pehli Baat Hum Aameen Ya Salaam Se Hasad Nahi karte, Hum Bhi Aameen Kahte Hain Magar Aahista To Ye Hadees Hum per fit Karna Bewaqoofi Se Kam Nahi..

Doosri Baat Is Hadees Me Bhi Aameen Zor se Kehne Ki Koi Paabandi Nahi..

Ab Is Hadees Ki Sanad Ki Tahqeeq Bhi Kar Lete Hain… IS HADEES KI SANAD ME EK RAAVI "SOHAIL BIN ABI SAALEH" Hai Jiska Aakhri Umr
Me Haafzah KHARAB Ho Gaya Tha.

Chunanchah Haafiz Ibn Hajar (Rahimahullah) Farmaate Hain:
"Inka Haafzah Aakhri Umar Me Kharaab Ho Gaya Tha."
[[Taqreeb Safah: 293]]

Aur Doosre Raavi Hain "Hammaad Bin Salmah" Iska Bhi Aakhri Umr Me Haafzah Kharaab Ho gaya tha.
[[Taqreeb Safah: 214]]

Tanbeeh: SOHAIL BIN ABI SALEH Ka Shaagird HAMMAAD BIN SALMAH aur HAMMAAD Ka Shaagird ABDUL SAMAD QADEEM AL-SAMA' Nahi Hain. Aur Muhaddiseen Ke Is Usool Se Ghair Muqallid Zai Saahab Bhi JURRAT-E-
INKAAR Nahi Karenge..
"Jis Raavi Ka Aakhri Umar Me Haafzah Kharaab Ho gaya Ho Aur Uske Shaagird "Qademul Sama'" Na Ho To Rivaayat Za'eef Hoti hai."
[[Tahzeeb
Al-Asmaa Wal Lughat Jild: 1,
Safhah: 242]]

♥ Qadeem-ul-Samaa': (Ya'ni Raavi Ke Wo Shaagird Jo Ustaad Ka Haafzah Kharaab Hone Se Pehle Rivaayat KarteHain)

Phir Ek Lateefaah Ye Hai Ke Is Firqa-e-Zaalah Ghair Muqallideen Jiski Tarweej Aur Isha'at Ke Liye Zai Saahab Sar garam hain . . . Ke Moulvi
Noor Hasan Girjaakhi Ne Ek Hadees Naqal Ki Hai

ما حسدنا اليهود على شيء، ما
حسدونا بثلاث : التسليم والتأمين،
واللهم ربنا لك الحمد .
[[Isbaat-e-Aameen Bil Jahr
Ba-Hawalah Izhaar Al-
Tahseen Safah: 166]]

Wo Ghair-Muqallid Hi Kya Jo Khaa'in na ho, Apni Aadat Se Majboor Ho Kar Ahadees-e-Mubaarakah Ko Apni
Khiyaanat Me Chhupa Dete Hain. Ya'ni Wo Hadees To Naqal Ki Jisme Dono Cheez Ka Zikar Hai Ke Yahood Hum Se Aamen Aur Salaam Se Bahot
Hasad Karte Hain. Teesri Cheez ALLAHUMMA RABBANA LAKAL HAMD Ke Zikr Waali Hadees Hazam Kar Gaya. . .

Neiz Hum Ye Sawaal Karne Me Haqq Ba-Jaanib Hain Ke Is Hadees Me "Tasleem" Se Kaun Sa Salaam Muraad Hai..?
Agar Namaaz Ka Muraad Hai To Phir Muqtadi Aahista Aawaaz Me Salaam Kyon Pheirte
Hain.?
ALLAHUMMA RABBANA LAKAL HAMD Se Yahoodi Hasad Karte Hain To Firqah Ghair Muqallideen "ALLAHUMMA RABBANA LAKAL HAMD." Oonchi Aawaaz Me Kehne Me Yahoodiyo'n Se Kyon Khaa'if
Hain.. ? ? ?

ULTI SAMAJH KISI KO BHI AISI KHUDA NA DE . . .DE AADMI KO MAUT PAR YE BAD-ADAA NA DE . .

DALEEL NO. 6

Sayyiduna Maalik Bin Anas (Raziallahu Anhu) Se Rivaayat Hai Ke Rasool (Sallallaahu Alaihi Wa Sallam) Ne Farmaaya: "Innal Yahoodu
hasdonakum alassalam wattamim" Be-Shakk.! Yahood Tumse SALAAM Aur AAMEEN Me HASAD Karte Hain"
[[Al-
Ahaadees Al-Mukhtarah Lil
Maqdasi Jild: 5, Safah: 107]]

Al-Jawaab:

Hum Kahte Hain Ghair Muqallid Ko Agar Apne Da'wa Aameen Bil-Jahr Par Koi Daleel Peish Karna Hi chaahte To Kam Az Kam Ye Soch To
Lete Kya Waqayi Haqeeqat Me Ye Da'we Ke Mutaabiq Hai Ya Nahi.
. ? ? ?

Humei'n Mehsoos Hota Hai Ke Janaab Ko Hadees Search Karte Waqt Jaha'n Kahi'n Bhi AAMEEN Ka Lafz Dikhaayi Diya Usey DALA'IL Bana Kar Peish Kar Diya..!! Allah khair kare…!!!

Is Hadees Me Hai Ke Yahood Tumse Salaam Aur Taameen Per HASAD karte Hain !!!

Isme Janaab Ko "Aameen Bil Jahr" Kaha'n Se Nazar Aa Gaya.. ? ?
SOCHNE KI BAAT HAI BAAR BAAR SOCHO…!!!

DALEEL NO. 7

Naafe' (Rahimahullah) Se Rivaayat Hai Ke Ibn Umar (Raziallahu Anhu) Imaam Ke Saath Namaaz Parhte Surah Fatiha Parhe Phir Log Aameen Kahte To Ibn Umar (Raziallahu Anhu) Bhi Aameen Kahte Aur Usey Sunnat Qaraar Dete Hain.
[[Sahih Ibn Khuzaymah
Jild: 1/ Safhah: 287]]

Al-Jawaab:

Aqal Aur Khurd Zubair Ali Ka Saath Bilkul Nahi Chhora Hai To Wo Is Hadees Ki Sanad Per Zaroor Ghaur Karte Unhei'n Ye Zaroor Nazar Aata Ke Is SANAD Me "ABU SAYEED YAHYA BIN Suleman Al-Ja'afi" hai.
A'immah Jarah-o-Ta'deel Ne In Ke Baare Me Majrooh Aur Za'eef Hone Ka Qaul kiya hai..

Chunanchah [[Meezaan Al-Aitedaal, Jild: 5/ Safhah: 122]] per Imaam Nisaa'i (Rahimahullah) Ka Qoul Hai,
Farmaate hain: "SIQAH NAHI (ليس بثقة)"

Imaam Ibn-E-Hibbaan (Rahimahullah) Ka Farmaan Hai (ربما اغرب)

Imaam Ibn-E-Hajar (Rahimahullah) Ka Mauqaf Hai (وله احاديث مناكير) [[Tahzeeb Jild: 7, Safah: 54]]

Doosra Raavi Usaamah Bin Zayd hai. Jisko Imaam Ibn-e-Hajar (Rahimahullah) Ne Apni Kitaab "Tahzeb ut Tahzeeb" Me Za'eef Qaraar Diya Hai.
[[Tahzeeb Li Ibn-E-Hajar, Jild: 1/ Safhah: 198]]

Firqah Ghair-Muqalliden Ke Peishwah Janaab Zai Saahab Ke Mamdooh Aur Un Ke "Muhaddis Ul Asr" aur "Imam Ul Muhaddiseen" Nasir Uddeen Albani Ne "Hashiya Ibn-E-Khuzaymah" Me Likha Hai Ke
" اسناده ضعيف " [[Sahi Ibn-E-Khuzaymah Jild: 2/ Safah: 287]]

Jab Ye Khud Ghair Muqallideen Ke Haan Za'eef Hai To Qaabil-e-Istedlaal Kaise Banegi..?

DALEEL NO. 8

Ikarmah Mola Ibn-E-Abbas (Rahimahullah) Se Rivaayat Hai,Maine Logo'n Ko Is Haal Me Paaya Ke Jab Imaam
غيرالمغضوب عليهم ولا الضالين
Kahta To Logo'n Ke Aameen Kehne Se Masjid Goonj uthti thi.
[[Musannaf Ibn Abi Shaybah, Jild: 2/ Safah: 425]]

Al-Jawaab:

Firqa Ghair-Muqalliden Se Waabasta Logo'n ko chaahye Ke Apne Is Naam Nihaad Muhaqqiq Ko Khameera Gaozbaan Anbri aur Baadaam wagherah khilaaya karei'n Ye Beichaarah Nusyaan Ka

Mareez Hai. Is BHULAKKAR SAHAB Ko Apni Hi Baatei'n Yaad Nahi Rehti Hain. Jab Hamaari Taraf Se Ek Rivaayat Peish Hui Jisme Taqreeban Wahi Alfaaz The Jo Ab khud Zai Saahab Ne peish ki hai "……….. ادرکت الناس " to is per Janaab Zai Ne Fauran Farmaaya Na-Ma'loom Logo'n Ka Amal Koi Shara'i Hujjat Nahi Hai.
[[Te'daad Raka't Qiyaam-e-Ramazaan, Safhah: 33]]

Doosre Maqaam Per Zai Sahab Kehte Hain Ke, "An-Naas (Log) Ki Saraahat Nahi Hai Ke In Se Koun Se Log Muraad Hain.?"
[[Te'daad Rakat Qiyaam-e-Ramazaan Safah number: 91]]

Humne to Janaab Ke Usool Jo Inhoney khud farmaaye hain Yaad karwaane ki Koshish ki hai. Sachhi baat Ye hai ke Zai Saahab ke Dalaa'il aur Usoolo'n ki Ye Wo Daldal hai jaha'n Ab Inhoney "Dhansne" ke bajaaye "Tairne" ki Koshish karni hai.
Qaara'een-e-Kiraam.!
Tamaasha dekhei'n aur Lutf andoz ho…

DALEEL NO. 9

Naeem Ul Mujammir Tabaee (Rahimahullah) se rivaayat hai ke Maine Abu Hurairah (Raziallahu Anhu) Ke Peechay Namaaz Parhi, Pas Aap Ne بسم الله الرحمن الرحيم Parhi phir Surah Fatiha Parhi, Jab Aap Ne GHAIRIL MAGHZOOBI ALAIHIM WALAZ-ZAALLEN parha to Aameen kahi aur logo'n ne bhi Aameen kahi.
[[Sunan Kubra Bayhaqi, Jild: 2, Safah: 84, Baab: Jahr Ul Imam bittaamen]]

Al-Jawaab:

Sardast Hum Janaab Zai Saahab se Sawaal karte hain ke Agar Aameen kehne se Jahr bhi saath saabit ho jaata hai to chaliye phir بسم الله الرحمن الرحيم bhi Jahran parhei'n, Surah Fatiha ko bhi Jehran parhei'n kyonke rivaayat me Raavi ne Inko bhi bayaan farmaaya hai jaisa ke Aameen ka zikr kiya hai. Agar Aameen ke sirf Zikr se Jahar saabit hota hai to phir بسم الله الرحمن الرحيم aur Surah Fatiha ke parhne se Inka Jahar saabit kyon nahi hota.?

Kya Firqah Zala Ghair
Muqalliden ke A'immah Aur Muqtadi Hazraat Mil kar buland
aawaaz se "Bismillah aur Surah Fatiha" kahne ki himmat
farmayenge..!!
(Deedah baa-yad)

DALEEL NO. 10

Rasoolullah (Sallallaahu Alaihi Wa Sallam) ne farmaaya Jab Imaam
Aameen kahe to tum bhi Aameen kaho.
[[Sahih
Bukhaari Safah: 780 Sahih
Muslim Safah: 410]]

Al-Jawaab:

Is se pahle ke hum apna Jawaab dei'n apna Tajrubah bayaan karte
hain ke Firqah Zaala Ghair Muqallideen ke Muhaqqiq aur Naamoor
Alim-e-Deen ka Ye Haal hai Jo da'wa aur Daleel me Na-Bald
Hai Wo Apni Nahnjaar Qaom ki kya Khaak Rahnumaayi karega..?
Ab aate hain jawaab ki taraf to humei'n is me bhi sirf Aameen
kahne ka zikr milta hai Jahar ka zikr nahi milta. Janaab Zai Saahab
ka
Muballigh-e-Ilm yehi tha jo Qara'een ne mulaahizah farma liya.
Chale to the ke "Aameen bil Jahar" per dala'il zikr karenge lekin
Afsos balke Sad Afsos ke Kisi rivaayat se bhi Janaab "Aameen bil
Jahr" ko saabit na kar paaye. Firqah Ghair Muqallideen ke
peishwah Janaab Nasiruddin Albani kaafi arsah pehle Ye faislah
farma gaye the ke Jaha'n tak Imaam ke peeche Muqtadiyo'n ke
oonchi aawaaz me Aameen kahne ka ta'lluq hai to is baare me hum
ek
Sahih Marfoo' Hadees bhi nahi jaante jiski taraf rujoo' kiya jaaye.
[[Silsilah Ahaadees
Saheeha Jild: 1, Safah: 755]]

Balke (والفضل ما شهدت به الا
عداء) ke muqtaza' ke mutaabiq
lage haath Ye bhi dekhte jaayei'n Yehi Albani Saahab Mousoof
doosre maqaam per Ahnaaf ke Qoul ko khulay lafzo'n me Tasleem
karte hue
likhte hain "Muqtadiyo'n ka aahista aawaaz me Aameen kehna
Sunnat hai."
[[Silsilah
Ahaadees Saheeha Jild: 1/
Safah: 756]]

Umeed hai ke hamaari maaroozaat aur guzaarishaat ko Zai saahab
Maslaki Ta'sub se Ma-dara'a ho kar ba-Nazar Insaaf-o-Tahqeeq
dekhenge aur haqq ko qubool karne me Inhei'n koi amr Maane'

nahi hoga. Haan agar is ke ba-wajood bhi apni mazeid tasalli
karaana
chaahei'n to hamaari Ilmi Khidmaat haazir hain..

Intekhaab: [[Qafla-E-Haqq,
Jild: 7, Shumaarah: 4;
October, November, December
2013]

Roman Urdu: Sameer Mughal

Ahista Ameen Kehne Ke Dalail